

# MARYLAND *Suffrage News*

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MAY 29, 1913

Five Cents



The Joint Government League Procession, which will start from 313 North Charles Street on Monday morning, May 20, at 10:30 o'clock, on its 100-mile journey through the counties of Southern Maryland.

## THE MARGARET BRENT PILGRIMAGE

Hon. James H. Preston



HON. JAMES H. PRESTON.

"I have heard, with a good deal of interest, of the proposed pilgrimage of the Just Government League of Maryland to the home of Margaret Brent in St. Mary's City, Southern Maryland.

"It will, no doubt, be a delightful experience, and I should like to join your party, if I could possibly spare the time.

"I know of no pleasanter experience than to drive slowly through an open country of budding trees, green fields and balmy spring airs, in company with agreeable companions, with a patriotic and high-minded purpose at the journey's end.

"I hope that you will have an enjoyable time."

Mrs. Donald R. Hooker

"Once again the Just Government League of Maryland sends into untamed country a band of workers. One year ago the hikers climbed the mountains of Garrett county and brought into the suffrage fold the hearts and sympathies of 800 souls. Today the Margaret Brent Pilgrims wind their way through the historic grounds of the birthplace of our State.

Our imagination pulses with the history of the lower counties. We thrill with the stories of Margaret Brent and the liberty-loving settlers on the banks of the Potomac. The caravaners go into Southern Maryland with hands outstretched for a share in the chronicles of 'the cradle of religious liberty.'

Southern Maryland has much to give, and she will give it. She gave the world Margaret Brent, who exemplifies high courage, splendid nobility and fervent patriotism. That she will give of her store of cordiality, enthusiasm and sympathy to the suffrage cause is a foregone conclusion. Those of us who cannot personally be the recipient of these graces bid the caravaners a hearty farewell and God-speed."

Mrs. Robert Moss of Annapolis

"The Just Government League of Anne Arundel County is eagerly awaiting the coming of the Margaret Brent Pilgrimage, and desires to do all within its power for the suffrage pilgrims upon their arrival. So command us!

"We trust that all 'gales' may be 'small and favorable' during the pilgrimage, and that throughout the length of it the brave caravaners may be allowed 'to use their own discretion.'

"We trust that you will feel free to make any suggestions of what we may do to prepare for your coming.

"I believe that this caravan pilgrimage will prove one of the most unique and convincing expeditions ever made for suffrage, and I think it will serve to call attention to the history and achievements of our State.

"I never felt greater pride in being a daughter of Maryland, and I trust that since a woman of Maryland was the first to ask for a vote, the women of Maryland will not be the last to get it."

Enoch B. Abell

"I wish to express my enthusiasm for your very laudable cause. If I can be of any assistance, please command me."

Max Eastman

"I wish you the best of good fortune in appealing to the people of Maryland to take their stand for civilization and democracy before it is too late to be among the first of the Eastern States."

## MARYLAND'S OPPORTUNITY

By ANNA HOWARD SHAW.

IT is southward that the women of the country will look next year for victories in the suffrage cause. For a long time attention has been centered on the advance of the movement in the West, till with a solid mass of Western States painted white on the suffrage map, the tide has

turned eastward, and this year sees the great campaigns on in Massachusetts, New Jersey, New York and Pennsylvania.

This is the crucial time for the women of Maryland and other Southern States to lay the foundations of the work which shall result in victory next year. I wish to urge upon the men of Maryland serious consideration of woman suffrage. It is not an issue which can be lightly dismissed, and it is a question upon which sooner or later they must register their opinions. The struggle which American women are making for their enfranchisement will go down in history as one of the greatest of all movements, and to have a part in it and to be well informed on the purpose and scope of it is the duty of every American man or woman.



DR. ANNA HOWARD SHAW,  
President of the National American  
Woman Suffrage Association.

Already this year the legislatures of eleven non-suffrage States have voted in one or both houses in favor of equal suffrage. It is already certain that in West Virginia, Iowa and South Dakota the issue will be voted upon at the elections next year, and subsequent legislation may add other States to the list.

With 49½ per cent. of the territory of the United States won to equal suffrage, no one can doubt the strength of the issue. No great movement ever stopped half way. The suffragists are fighting for a winning cause, and even the "antis" are now admitting quite frankly that equal suffrage is sure to come.

To the women of Maryland I wish to urge the necessity of steady, unceasing suffrage work during this year. Next year the women of the country will look to you to write Maryland on the list of campaign States.

## COUNTY CAMPAIGNING

By MRS. FRANK HIRAM SNELL.

PERHAPS the real significance of the campaign that Mrs. Amy R. Haight and I made in Southern Missouri last October lies in the fact that it was like all other rural campaigns. We found there the same readiness as in Maryland, for instance, to come together from a radius of 10 miles and listen to what we had to give. We found in Missouri, as in Montana, that the leaflets we distributed were folded and put away. We found that our halls were always crowded, while the Congressional and State candidates barely got a baker's dozen. We were welcomed in Doniphan and in Willow Springs and in Mountain Grove as we had been welcomed some months before in Maryland at Swanton and at Oakland.

We found, in short, that the rural vote in Missouri was there for the suffragists to take as it seems to be in New Jersey at the present writing. But it must be taken. As we worked along in Missouri we acquired the certainty that a good corps of speakers and organizers could have carried the vote in the southern and southeastern parts of the State, down along the Mississippi River and Arkansas. There was no hostility. There was no knowledge of suffrage, that was all. I have no doubt that we shall meet with the same encouragement in our pilgrimage to the home of Margaret Brent. City workers who find much that is disheartening will get refreshment for their ardor in a change to county and country campaigns.

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# MARYLAND'S DEBT TO MARGARET BRENT

By ALVA E. BELMONT.

IT must forever remain a matter of pardonable pride to all true Southerners when they realize that the South was responsible for America's first suffragist, Mistress Margaret Brent of Maryland, who in 1647 demanded "place and voice in the assembly," as executor and representative of Lord Baltimore. And it must forever remain a reflection on our boasted "Southern chivalry" that justice was denied her by the men who were forced to admit that the entire colony was under deep obligation for the financial help, the marvelous ability, and the patriotic devotion of this valiant young woman. They gladly accepted all that she so freely gave, but sanctimoniously insisted upon legislating her into the prescribed sphere of their limited imagination when she in her official capacity asked for the legal recognition to which the lowliest male property-holder in the colony was entitled.

Were Margaret Brent to catch a glimpse of the woman suffrage map today, she would doubtless sustain a violent shock upon making the incredible discovery that "Southern chivalry" on this particular question occupies almost identically the same position in which she found it in 1647; nearly 300 years ago. Political equality appears to be the only great principle which has remained stationary in the Solid South throughout the centuries, hedged about by prejudice and an unyielding spirit of sex-antagonism.

In reading and discussing the probable results of the war now raging in Europe, we find the general prediction to be that it will furnish the means of creating a wider and truer democracy the world over, which is regarded by the majority of people as so hopeful and desirable an outcome of the terrible conflict that in their minds it justifies the system of wholesale slaughter and destruction of life and property which has become too horrible to contemplate.

If democracy is worth this colossal price to men, is it not astonishing, incomprehensible, that they persist in refusing to share its advantages with women? How can they reconcile themselves to the inconsistency of advocating liberal laws, and causing bloodshed in the interest of the principles of democracy and progression, while stubbornly clinging to the undemocratic and reactionary system of maintaining a sex aristocracy by refusing to recognize women as their political equals?

It is not unusual for suffragists to find themselves accused of creating a sex war when we suggest the enfranchisement of women, while it is obvious that it is we who are endeavoring with all the strength of which

we are capable to avoid the almost inevitable war of the sexes by concentrating our efforts on securing sex equality, universal suffrage, equal opportunity for all the people, which is the real interpretation of democracy, and the only haven which can or will lighten the whole human race.

The woman suffrage movement is responsible for the splendid spirit of co-operation which has developed among women. It has awakened them to a realization of the value of organizing, of standing together, understanding each other, cultivating tolerance, bearing each other's burdens, sharing prosperity and relieving distress; at all times willing to put one's self in the other person's place, and never overlooking the other's point of view.

Democracy among women has become a recognized factor as well as a great educator, and is leading them to a broader and better understanding of their relation to each other and to the world. Having progressed to this extent, overcoming the obstacles and prejudices of generations, is it logical to suppose that the existing political aristocracy can be allowed to encumber the earth much longer and hold back the wheels of progress? We should be untrue to the fundamental principles upon which our government is based if we remained inactive in this crisis, antagonistic to the trend of the times, and in direct opposition to the nation's development.

It was Benjamin Franklin who said: "They who have no voice nor vote in the electing of representatives do not enjoy liberty, but are absolutely enslaved by those who have votes." And it is an accepted fact in the United States that "government derives its just power from the consent of the governed."

Therefore, as patriotic citizens of the Land of Liberty, we suffragists assert that it is an insult to the American flag and the Republic over which it floats to deny to one-half its people the rights and privileges claimed and used by the other half, and that it is a blot upon our country's honor which future generations will regard with curiosity and shame.

As a native of the South myself, I have always felt a deep interest and personal pride in the first American suffragist, and it would seem that Maryland's debt to Margaret Brent could be cancelled in no more chivalrous manner than through the speedy enfranchisement of the women of the State, whose welfare in colonial days was her first concern, and for which she made heroic sacrifices. What a splendid opportunity for Maryland manhood to redeem itself and correct the mistake of 1647!



MRS. OLIVER H. P. BELMONT.

## ROUTE OF THE PRAIRIE SCHOONER EXPEDITION

May 31—Glenburnie ..... 3 P. M.  
Severnah ..... 8 P. M.  
June 1—Annapolis—  
Front of Courthouse.....12 M.  
Eastport at bridge.....5.15 P. M.  
Main and Conduit Sts..... 8 P. M.  
June 2—Edgewater ..... 11 A. M.  
Scrabletown ..... 2 P. M.  
Galesville ..... 8 P. M.  
June 3—Shadyside ..... 10 A. M.  
Deals ..... 1 P. M.  
Friendship ..... 8 P. M.  
June 4—Mt. Harmony ..... 10 A. M.  
Sunderland ..... 2 P. M.  
Prince Fredericktown ..... 8 P. M.  
June 5—Port Republic ..... 10 A. M.  
St. Leonard's ..... 1 P. M.  
Solomon's Island ..... 8 P. M.  
June 7—Millstone Landing ..... 5 P. M.  
June 8—St. Mary's City..... 3 P. M.

June 9—Great Mills ..... 11 A. M.  
Leonardtown ..... 8 P. M.  
June 10—Clements ..... 2 P. M.  
Chaplico ..... 8 P. M.  
June 11—Newport ..... 3 P. M.  
Bel Alton ..... 8 P. M.  
June 12—Port Tobacco ..... 3 P. M.  
La Plata ..... 8 P. M.  
June 14—Pomonkey ..... 8 P. M.  
June 15—White Plains ..... 3 P. M.  
Waldorf ..... 8 P. M.  
June 16—Hughesville ..... 8 P. M.  
June 17—Charlotte Hall ..... 3 P. M.  
June 18—Mechanicsville ..... 8 P. M.  
June 19—Bryanstown ..... 8 P. M.  
June 21—Brandywine ..... 8 P. M.  
June 22—Upper Marlborough ..... 8 P. M.  
June 23—Washington, D. C.  
June 24—Laurel ..... 8 P. M.  
June 25—Baltimore.  
June 26—Mt. Washington, J. G. L. Picnic.

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## MARYLAND SUFFRAGE NEWS

### A WOMAN OF OLD ST. MARY'S

By VIRGINIA BERKLEY BOWIE.

LONG ago, in the early days of the reign of James I, when the little town of Gloucester in old England was a picturesque jumble of gabled Tudor houses clustering about the walls of its great Cathedral, and its rolling countryside stretched westward as today, toward the blue hills of Wales, a girl was growing toward womanhood, perhaps within the very shadow of the great Norman arches that stand along the Gloucester Cathedral aisles like the trunks of those primeval forests her eyes were to behold in maturer years. From the testimony of her later life, Margart Brent must have been always a frank, fearless being, with a bit of Elizabethan vigor and hardihood in her blood, one who looked within her own nature and intelligence for the right to think and act rather than to conventional law. She was, perhaps, an older sister, so we may picture her as always a leader among her brothers Giles and Ffoulk, and her gentler sister Mary, in all the sports of childhood, by right of her strength of will, her quick initiative, her courage and her dominant common sense.

The women of that brightest hour of England's history, when the portals of the New World were opening before the vision and enterprise of a young and dauntless nation, partook of the breezy robustness of their brothers. They were practical, untiring, most notable housewives, and superintended with wonderful efficiency the complicated economy of the Elizabethan households, so much of which has been happily ended for the modern woman through the medium of the factory product and the closer co-operation of present-day life. At the same time, the sphere to which they were confined as a sex was a thousand times better defined and far more limited in its scope than anything their modern sisters have ever been called upon to cope with, even in their most restricted moments, and, moreover, was upheld by the theological opinion of their age. Obedience, submission to masculine authority, were the virtues most prized by their lords and masters, and were rated only second to chastity and the ability to perform their household duties. All recalcitrant females with inclinations toward the slightest independence of thought had St. Paul quoted to them crushingly by their irate husbands and the equally disapproving vicar.

Under such stress, it is little to be wondered at that even the breezy Elizabethan women bowed their heads resignedly and tried their hardest to accomplish that obedience which was urged upon them so strenuously on Biblical authority. It had been thundered at them so long and so convincingly that they had concluded that it *must* be true, even though it seemed so unjust. They were not very wise; they had had little opportunity to collect or test the knowledge necessary to prove correct an opposite view, and they were forced to take on trust that which was forced on them by more intellectually trained minds. Their resentment blazed out occasionally in the scorn heaped upon some incompetent husband by the wife who was doing her own work and his, while her better half loitered away his time at the village alehouse; but as a whole, the sex bowed down quite meekly, and tried to believe that their acquired submission might help them to a higher place in the hereafter.

Into this world Margaret Brent entered with an illuminating common sense and a grasp on facts that have caused her name to be remembered to the present hour, while generation on generation of her more confiding sisters have lived gently and submissively and returned to their native dust lacking any epitaph save the one engraved on their tombstones. She was perhaps of an intensely practical nature, one to whom the important thing to be done was that which the moment demanded independent of speculations as to whether such action belonged to the sphere of man or of woman. This tendency was fostered possibly by the fact that she had found herself orphaned so early, and that so much remained to be accomplished for those younger children whose well-being and success in life rested so greatly upon her energy and clear-sightedness. She was conscious within her own nature of the ability to meet the difficulties of her position, and calmly and with courage she encountered them as they arose, and by dominating them proved her right to the course of action which she had pursued.

It was undoubtedly she who first saw the possibilities of the New World as a place in which the fortunes of her family might be advanced, and who urged upon her brothers a removal thence. It was she who ob-

tained letters from Lord Baltimore granting land not only to the men of her name, but also to her sister and herself. She had tried her ability and proved its worth, and her confidence in herself was growing. She may have asked herself how, as nature had endowed her at birth with the powers of organization and command, could any law born of custom be just that called upon her deliberately to suppress those magnificent gifts because she was a woman? It is a tribute to the clear intelligence of Margaret Brent that such considerations never weighed upon her for a moment.

In the New World she found herself in a bare land, heavy with loneliness, hardships, and with open and hidden dangers. Nor was she dismayed. Hers was the hardy soul of the pioneer. Again she exerted herself to meet the exigencies of the moment as efficiently as lay within her power. The Sisters' Freehold, the first land to be patented in Maryland, was granted to Margaret and her sister Mary. Immediate success attended the development of that small domain, and from time to time more land was granted them, though always grudgingly, because of their sex, it chancing that a law of this new country provided that all land granted to women should revert to the Lord Proprietor at the end of seven years in case they failed to marry within that time. The ability of Margaret Brent in the administration of her affairs was the most convincing proof that could have been afforded the men of her province of the injustice of this legislation; and it may have been principally on this account that the law was never enforced.

The duties attendant on her own household and land were dispatched with such vigor and promptitude that they soon failed to occupy wholly the time and interest of this woman of old St. Mary's. Her efficient administration afforded her leisure to concern herself with matters of wider importance, and her active mind followed the affairs of the Province with an interest which was all the greater because no one realized more than she the needs and purposes of the new-born community. Clear-sightedness and courage such as hers could not go long unrecognized in any state of society, and just as her brothers and sister had learned to lean upon her more practical judgment in their youth, so did the influential men of the Province slowly come to direct their footsteps toward Mistress Brent's threshold for a word of practical advice in many a puzzling contingency.

She did always that which came to her hand to do, and did it vigorously and well. It was she to whom was entrusted the education of the young Indian Princess who was afterwards to become the bride of her brother Giles; it was she who exerted herself to the utmost of her power to aid in suppressing the Ingle rebellion; it was she who in a semi-savage land traveled to Kent Island accompanied only by a lame maid-servant. And when Leonard Calvert lay dying, it is recorded that he "directed his speech to Mistress Margaret Brent, saying, 'I make you sole executrix; take all and pay all,'" and that then requesting all others to "depart from the room, he was some space in private conference with Mistress Margaret Brent aforesaid." Could higher tribute have been paid in a perilous land to the ability of man or woman?

Then at last, having done the work of those who ruled, secure in the knowledge of her own worth, it dawned upon Margaret Brent that recognition among those who governed was justly due her. Since she had labored as they labored, and with like vigor and success, wherefore not? The logic seemed unanswerable. With her wonted courage she demanded a seat in the General Assembly of 1648, and a vote in that body.

There was a wonderful commotion. Governor Green, seeing only that she was a woman, and ignoring her proven efficiency, protested vigorously, and was upheld by Lord Baltimore. It was monstrous, unheard-of, a thing that no custom could be found to sanction! The Assembly of 1649 was wiser, or more gallant, declaring to the Lord Proprietor: "As for Mistress Brent's undertaking and meddling with your estate, we do verily believe, and in conscience report that it was better for the colony's safety at that time in her hands than in any man's else in the whole Province after your brother's death, for the soldiers would never have treated any other with that civility and respect, and though they were ever ready at several times

to run into mutiny, yet she still pacified them, till at last things were brought to that strait that she must be admitted and declared your Lordship's Attorney by order of court."

Women of Maryland, we, too, stand as did Margaret Brent, at the beginning of a new era in the affairs of humanity. Following her long-ago example, let us not bind ourselves to an outworn past, but let us concern ourselves wholly with the things of today and tomorrow, doing practically and efficiently all things which come to our hands to do. Let us not trouble ourselves uselessly over what have been considered the limitations of sex; but let us regard those about us, whether men or women, simply as capable and thinking human beings, and looking deeply into our natures, without fear, let us develop as did she all those gifts with which nature has endowed us, irrespective of our sex. Then, having become fully the beings of nature's wise intent, let us demand recognition for our efficiency. For as from that long past Assembly of Maryland was won recognition for the efficiency of Margaret Brent, so will our proven efficiency win surely and without demur the recognition which is justly ours!

### THE WORKING WOMAN AND THE BALLOT

By MYNNA JACKSON.

THE past hundred years has changed the home life and home conditions. Under the old system, each little dwelling was a factory, and with the spinning of the cloth, the making of the clothes and the preparation of the various foods, the women found employment within the four walls. But what a change has come over the household of a century ago!

The industries that were once home industries have become factory industries. Large textile mills, manufactories and canneries have revolutionized the household, and today the women are compelled to seek employment at the various trades to help sustain the family. With the rapid changes in the industrial world, owing to the introduction of modern machinery, the working woman is beginning to appreciate that she is an important factor in society; to understand the value of her economic power and her position in the labor movement; to realize that "exploitation" and "women" are synonymous terms. She is consequently organizing into trades-unions to protect herself from the abuses of industry.

Today there are about 9,000,000 women workers in the United States who are employed in various gainful occupations. Of this number, about half are under the age of 21 years. In Maryland, 150,000 are employed at a very low wage. About two-fifths of this number are employed in the manufacturing industries, stores and offices of Baltimore city, and the remaining three-fifths are scattered throughout the counties of Maryland.

In the manufacture of all kinds of clothing women predominate. More than half the workers in the canneries and textile mills are women, and the majority of these workers toil long hours for little pay, under conditions not conducive to their mental, physical and moral welfare.

The sheds that are the homes of the fruit pickers during the canning season are first-class breeding places for all kinds of diseases. Each shamble is generally occupied by several families, where sometimes sick men and children are herded together, breathing the same air and using the same utensils. After a hard day's work in the fields, these poor unfortunates, who have little time for systematic house-cleaning, are only too glad to throw their weary bodies on the cots or floor to get a night's rest to be in condition for the following day. Bathing facilities and sanitary equipments are unknown in these parts, an occasional shower acting in the capacity of an all-around cleanser. The lot of the women with families is the hardest of all. In their spare time the household duties must be attended to. Cooking the meals, caring for the children, tidying their allotted corner in the shed and washing the clothes are only few of their extra duties. Personal attention is overlooked in the rush. Victims of cheap labor and the profit system, these women workers are so overburdened that it requires more than the country air to brace them up.

Woman's place was once the home, but her home is now the world. Women work side by side with the men in the factories and shops, and from the want of proper safeguards, very often a hand is severed or a scalp removed by the machinery, sometimes resulting in loss of life. Death knows no sex discrimination. Who could better know what is needed to

protect the lives and health of themselves and their children than the women working under present industrial conditions?

What emptiness there is in the spasmodic ravings of our anti-friends, that the ballot will break up the home and degrade woman and remove her from her pedestal! Another farcical argument: "Woman is designed to be a mother, and that is the field for her, to be queen of the home." Imagine, if you will, a tenement-house in one of the congested parts of our large cities, and in a dingy room behold a queen, with the aid of her royal assistants, all under the age of 14, making underwear, from the cheapest muslin to the most expensive silk garment, the princesses sewing on the buttons as fast as their little fingers can ply the needle. By working until midnight they swell the royal coffers with the large sum of 80 cents. Then, grope your way along a dark, ill-ventilated corridor, turn the handle of the door, which will admit you into a small room, with no windows, and by the dim light of the lamp behold another queen with a babe at her breast, robed in tatters, and her head adorned with a highly discolored piece of rag, operating a sewing machine from morning to night to earn a few cents to keep her family from starvation. You would observe thousands of queens in the aggregate whose homes, consisting of 1 or 2 rooms, serving as sweatshops during the day and sleeping apartments at night, making every kind of garment the consumer demands, under conditions that are far from sanitary. Fagged out and weary, these physical wrecks are compelled so to labor because they are powerless to protect themselves from the exploiters of this modern economic and political system, making it plainly understood that the economic position of the wage-earning woman today prevents her from fulfilling her function as director of the home. Laws are made for the protection of property, and for the protection of those who own property. But the working woman, who has no other property than her labor, has scant protection indeed for her labor power.

Working women demand the ballot to be in a position to vote for their own interests. The possession of the ballot is absolutely imperative to enforce laws, to safeguard the lives of toilers, to regulate the hours of labor, and to influence labor legislation for the benefit of all workers; to obtain higher wages, a shorter day, greater safety and better sanitation. Being organized both industrially and politically, the power of the working women of America will soon be recognized, and the dream of a free nation will at last be materialized.

### THE JUSTICE OF WOMAN SUFFRAGE

By MARY BARTLETT DIXON.

WE suffragists hate injustice, and we are convinced it is unjust to deny women the right to vote. Here are some of the reasons for our conviction:

Woman, under the laws of Maryland, is considered a responsible human being. She can own property in her own right. She can make contracts. She can enter the professions of law and medicine. She can engage in business. She is punished equally with men for disobedience to law. And, above all else, woman is held responsible for the welfare of the home and the care and teaching of children. When it comes, however, to making the laws concerning all these questions, the State of Maryland classes this "responsible human being" with lunatics, idiots, criminals and minors by denying her the right to vote.

Now, we suffragists assert that this is ridiculous. Either women are too idiotic to be held responsible for anything and should be denied, like idiots, the right to vote, or they are responsible human beings and should be given the responsibility of citizenship.

We believe that if the law allows a woman to conduct business and work for her daily bread it is unjust to deprive her of the right to an opinion that counts in regard to the regulation of business and the conditions under which she must labor. We know that it is a burning injustice to hold women responsible for the welfare of the home and children and deny them a voice in the government, for we must remember that the government of today concerns itself as much with these special interests of women as it does with the special interests of men.

The mothers of children as well as the fathers should have the right to express their opinions on all these subjects at the place where opinions are counted—the polling booth.

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## DOES A WIFE AND MOTHER NEED A VOTE?

By MONA G. COCKEY.

OVER and over again, in all sincerity, I have asked myself the question, Of what use is a vote to the woman whose life is devoted to her husband and children?

To answer this, it is first essential to define the terms wife and mother. There are still a few moldy survivors of a past phase of human evolution who cling to the antiquated notion that any woman who is legally married is a *wife*. But where are the husbands, so resigned to a slow martyrdom that they would be entirely satisfied with this vicious definition of wifehood? There is, however, another interpretation, which is decidedly more fair to the men of our race and a trifle more to their liking.

According to this conception of holy wedlock, a woman is not truly a *wife* if she is merely a flashy-looking, twentieth-century vampire, feeding on the ability of the man who was unfortunate enough to marry her. She is no *wife* if she fails to accept her share in her husband's responsibilities and labors. She is far from a *wife* if her interests are chiefly personal and her activities only calculated to meet the requirements of her own whims. She is, in fact, not a man's *wife* unless she rises to the obligations of a mutual love, a mutual purpose in life and mutual efforts.

A real *wife* is a woman who, somewhere, somehow, has met and recognized her proper mate; has openly and honorably, in accordance with the laws of her country, accepted him as such, and has consistently assumed her legitimate share in all that pertains to their united lives. She is a woman that has found a man whom she loves, not with reservations and in half-measures, but with all the tenderness of which her nature is capable, freely, fearlessly and without stint. She is a comrade in her husband's struggles, a companion in his pleasures, one who has bound herself to her mate, not simply with the fragile bonds of religious and legal ceremonies, but with the indestructible ties of a lasting delight in the man of her choice, with the strong fetters of spontaneous response to him, and by complete co-operation in all his undertakings.

In the same way we understand by the word mother something much more glorious than merely being the parent of a child. Young or old, rich or poor, a real mother is one who willingly and joyfully bestows a conscious existence upon another creature, then who ever afterwards strives unflinchingly to provide for, protect and advance her child.

There are countless such wives and mothers, and it is to them that I wish to repeat my question. Of what use is a vote?

A vote, of course, is just a means by which any citizen expresses his opinion and wish concerning the laws and government of the community under whose protection and authority he lives. The ballot is not an instrument especially designed for the exclusive use of political crooks, and the possession of it should not be held as incriminating evidence against an individual. Quite an impressive number of highly respectable gentlemen have from time to time made use of the ballot for other than criminal purposes. We are inclined, therefore, to believe that, at least, a fair percentage of decent women would follow this example.

In addition to these facts, we are compelled to reflect that the obligation of citizenship is, like many others, inherent in human life. Like other duties, too, it can be shirked and renounced; but, unlike an arm or a leg or an appendix, it cannot be "removed."

Let us glance at a few of the most personal questions of government which a man attempts to control at present by his vote. The husband and father of today who performs his duty to society feels responsible for an opinion and a ballot that will insure clean streets, good roads, pure water, good sanitation, proper school buildings and efficient teachers, decent restrictions upon child labor, pure-food laws, fair hours for employees, proper laws concerning liquor, racing, gambling and community morals in general; proper police service, proper administration of our laws, proper laws pertaining to charitable and public institutions, proper laws governing the railroads and railways, proper tariff, proper tax rates, revenue taxes and duties, and all the thousand and one necessities that, directly or indirectly, affect himself and his family.

Needless to say, no one man can be fully informed on such a variety of subjects. Yet the fact that he is not an expert on all the political issues

of his age does not disqualify him for the ballot. Neither should the same fact bar a woman from a real and effective citizenship.

A wife could use the ballot as another means of co-operating with her husband. What is to prevent a couple, at the beginning of a political campaign, from following it together, through the press and other available sources? Then, when they have discussed each point with frankness and sincerity, and each has given due weight to the convictions of the other, why should they not cast two votes representing the co-operative citizenship of two parents?

Indeed, it is just exactly in this position of natural guardian of her children that a vote is most useful to a woman.

For example, the water supply and sanitation of any community are matters that depend principally upon the type of men elected to office. And, since impure water and bad sanitary conditions can cost the children's lives, it is obvious that the mothers are entitled to a vote for or against a candidate whose election means so much to these parents.

Then, too, it is difficult to see why a mother should not be able to use a vote in matters pertaining to her children's education. Is it none of her affair if the school building is heated so poorly that her little sons and daughters are exposed to serious illness? Is she to make no protest if all the children in the class must drink out of one dirty cup, because some politician has been put in office who is much more interested in squeezing the last cent from the school appropriations than he is in protecting the health and lives of school children?

If free tariff affects the earning capacity of her children's father in one way, and protective tariff affects it in another, why has a mother no right to vote on this subject? Remember, it is vitally important to her babies.

Moreover, why should a woman not be allowed to vote for a candidate who would introduce and fight for the proper pure-food laws? Without legislation of this sort and its strict enforcement, it is impossible for a mother to know whether the food she sets before her family is wholesome and nutritious or just so much deadly poison.

These are a very few of the practical uses which a mother *could make* of the vote. There are still other ends it would serve equally as well. To illustrate, let us suppose that the mothers were privileged to vote against candidates who depend for their political power on the immoral element in the community. In such an event, politicians of this class would stand a small chance, indeed. Each mother knows in her heart of hearts that her own son or daughter may become a victim of the saloons, gambling dives, racetracks and disorderly houses. She says to herself: "Even if the boy never is a drunkard or gambler, he may become the business partner or personal friend of such a man without knowing it, and be ruined financially and otherwise by the association, and the girl may marry a man whose character has been destroyed by the vices that were allowed to grow and thrive for the want of an opposing electoral vote."

Of course, the hue and cry is that all this voting which is so sadly needed for the protection of the children is *the man's business*.

Well, we have left it to the men, our children's fathers, for more than a hundred years, and the men have not measured up to the children's needs.

The fact of the matter is that Nature appointed two instead of one guardian for the child. Things are in the present unsatisfactory condition because the father is struggling desperately to carry both his own and the mother's share of the responsibility.

Mothers of Maryland, God gave you the right to provide for and protect your children. That privilege is yours by divine authority. All this division of duty to the offspring is merely artificial, for Nature knows no such apportionment. The beast-woman and the wild animal fought and hunted for their young, side by side with the male.

The vote is the only weapon available with which you can protect your children against many dangers. When, mothers of Maryland, are you going to stretch out your hands and demand that weapon? Are you too cowardly or too indolent to defend your very own against disease, temptations and misgovernment? Are you willing to sacrifice a few more

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generations of your descendants to a one-sided unnatural theory which has been proven ineffective?

The object of suffrage is not the separation of husband and wife, the desolation of the home and the desertion of the child. It does not declare an everlasting and venomous war between the sexes. On the contrary, its sole purpose is to unite them more closely in a common responsibility, and to put into women's hands a means of further co-operating with their mates in safeguarding the rising and future generations.

We therefore urge you, women of Maryland, to subordinate frivolities and trifles, to sacrifice a part of your leisure and a few of your pastimes, and to substitute in their stead the responsibilities of citizenship. We implore you to measure up, actually, to the dignity and duties of motherhood. We invite you to investigate the laws under which your children must live; to understand the way in which they are passed and repealed, and to consider what action you would take, if the vote were yours. We advise you to inquire into local conditions which affect the moral, mental and physical well-being of your sons and daughters, and to ascertain for yourselves which of these conditions could be changed or bettered by the women's vote. We maintain that the ballot is greatly needed by the wives and mothers of Maryland, and we urge you to throw aside all party prejudice and to make a fair investigation of existing facts before you deny our claim.

We call upon you, wives and mothers, because the human race needs you; because your fellow-women need you; because your own mates need you, and most of all, because your children and your children's children need the protection of your direct influence in the government of this State and nation.

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# MARYLAND Suffrage News

*Published Weekly by the*  
JUST GOVERNMENT LEAGUE OF MARYLAND  
817 N. Charles Street

## DEDICATION

To the poor women without homes, to the little toilers who should be in the schools and playgrounds, to the white slaves in their tragic bondage, and to the children who die, these pages are dedicated! May every woman who is not too idle to have a thought, or too vain to have a soul, or too rich in gold to have a heart, join in the great struggle for women's freedom! Purity, Liberty, Justice—these we must work for!

## WHY THE PILGRIMAGE?

IN spring the young man's fancy turns to poetry. The sages and philosophers say so; it must be true. These same sages have made no pronouncement concerning the springtime fancy of the suffragist. Without consideration of the sentimental emotions, we surmise that her thoughts trend toward county campaigns.

There was the time when suffragists sat grandly in automobiles and spent many dollars in reaching a few hundred souls. Then came the hike, the delightful, joyous hike, when several thousands of people in a county came miles to see the band of women who dared walk 125 miles to tell the story of votes for women. Although hikers rejoiced in the great out-of-doors and marvelled at the economy of the trip, valuable speakers were automatically debafled from a campaign because they could not endure the physical hardships of such a journey. The problem was, then, to combine the elements of economy, publicity and physical possibility. Thus it was that the prairie schooner expedition came into being.

The initial campaign was planned through the counties of Southern Maryland. Drum Point and St. Leonard's loomed big. History reminded us of Lord Baltimore, Leonard Calvert and Margaret Brent. Governor's Spring, Mattapani and "Preston" called for attention. St. Mary's City—the one-time capital of Maryland, breathed sentiment, and thus evolved the pilgrimage to the home of Margaret Brent, a pilgrimage replete with romance, publicity and work. An average of 15 miles is covered daily, three and four meetings held, and the story of the "First Suffragist" and the suffrage movement is told to wondering crowds.

The prairie schooner is symbolic of faith, hope and enthusiasm. It was born in the days of tumult and war, and to the forty-niners it meant opportunity and wealth. The suffrage schooner is equipped as carefully as its predecessor of the gold days, but with the bloodless weapons of a timely propaganda. The caravaners seek for the treasure of suffrage sentiment. One thousand miles they will journey to gather from the hospitable counties votes for a real democracy. There will be romance and work, and the prairie schooner is symbolic of faith, hope and enthusiasm.

## DEMOCRACY DEMANDS WOMAN SUFFRAGE

UNIVERSAL suffrage has in a short time developed from an ideal of a very few women into one of the great questions of the hour. When a certain policy is supported by one-fifth of the entire electorate and earnestly desired by a considerable minority of the other four-fifths, that policy cannot be disposed of in such fashion as immortalized by the incomparable Bowdler of Ohio. The question must now be settled by the entire electorate for the entire country. Bowdlerizing and empty compliments "to the fair sex, God bless them," must give way to careful consideration.

The first point to be weighed in discussing universal suffrage is: Are women human beings? In a country governed as is Russia or Germany such a point needs no care. All people are divided into classes, each class having a greater or lesser share of privileges and power, and women are

quite easily disposed of by labeling them the lowest class politically. In this country, however, we have no political classes. All men are born free and equal. The natural meaning to be inferred from this phrase is, free to govern themselves, equal in governing themselves. This is democracy.

We Americans are strong believers in democracy. In several wars we pledged to it our lives, our honor, our fortunes. That slavery should exist in this country we held to be inconsistent with the principles of democracy. We fought the Civil War and added amendments to the Constitution. That professional politicians should select our candidates for office we held to be contrary to the spirit of democracy. We promulgated direct primary laws. So far, so good.

There is still yet another phrase, another principle which we hold to be a great truth, an inalienable corollary from "all men are born free and equal," and for which we also stand ready to battle with blood and gold: a just government derives its powers from the consent of the governed—not from the consent of *one-half* of the governed, but of *all* the governed, excluding, of course, the criminal, degenerate and minor. Such is democracy. All law-abiding persons of mature age are entitled to a voice in the government.

To safeguard themselves in their pursuit of life, liberty and happiness, men enact, through their representatives, their demands into the organic law of the country. If the representatives refuse to obey the behests of the electorate, they are retired and others chosen who will obey the public's demands. Women are confronted by the same everyday problems of existence, they must obey the same laws, yet they have no voice in making or changing them. This is not democracy, for it is government without the consent of the governed.

## FARM WOMEN NEED THE BALLOT

By MRS. B. J. BYRNE.

AS I am familiar with farm life my interest is stongly with the wives and daughters of our farmers, particularly the daughters.

It is a life that can be made full and beautiful, but that so many have not reached this point is more from lack of ability to grasp its opportunities rather than because the opportunities do not exist. The farmer is naturally anxious to improve his land, to keep abreast of his neighbors by having the latest thing in machinery and the best breed of stock, in which he is usually abetted and commended by his women folk; the comforts of the home, so dear to the female heart, are put aside till some future day when cash is not so scarce.

Little amusement is provided for the young people. If the father is prosperous and the farm large, the work is endless, the women's part extending from the early daylight hours till after dark. At night the older people retire early, having the comfortable feeling of having gained a well-earned rest. They fail to remember this does not satisfy the craving for amusement that is an essential to the normal young man and woman. Here is where suffrage would be of such help and profit to the average farm woman.

If they were interested in outside questions that would benefit all the neighborhood; if they felt they must know about the politics of county and State or be behind their neighbors in intelligence, they would at once have a new interest. They would feel the necessity of holding meetings; this would mean a suitable meeting place; then the advisability of good roads, getting good schools and using the schoolhouse for literary gatherings and neighborhood dances.

They would find they were not only the dish-washers and bread-makers, but being voters the men would meet them on equal terms when public questions were to be discussed; that when the tax rate was to be fixed the matter would be spoken of freely before the women and at a neighborhood meeting at which both sexes attended, instead of at the saloon or the corner grocery as heretofore. It is only because our farm women have not yet fully grasped the immense difference woman suffrage would make in their lives that they are still indifferent about it. To be a voter in Maryland would so broaden and brighten their lives that I urge them to read the literature on the subject, subscribe to the brightest little suffrage paper published, the MARYLAND SUFFRAGE NEWS, and then I am sure each and every one of them will become a suffrage worker.

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